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A SERMON

Preached at DUBLIN, upon the 23. of *Aprill*, 1661, being the day appointed for his Majesties

CORONATION;

With two

SPEECHES

made in the House of Peers the 11th. of *May*, 1661, when the House of Commons presented their

SPEAKER.

By the most Reverend Father in God † JOHN Lord Archbishop of *Armagh*, Primate and Metropolitan of all IRELAND.

Branshall

J. Branshall Armach.

DVBLIN,
Printed by *William Bladen*,
Anno Domini 1661.

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A SERMON

Preached at Dublin, upon the 23. of April, 1661. being the day appointed for his Majesties

CORONATION;

With two

EPISTLES

Made in the Months of Feb. the 4th. of March, 1661. to the Houſe of Commons preſented them

BY

07-1354

By the moſt Reverend Father in God

JOHN Lord Archbiſhop of Armagh, Primate and Metropolitan of all IRELAND.

DUBLIN

Printed by William Bladen,

Anno Domini 1661.

PSALME. 126. 5. 7

He that now goeth on his way weeping, and heareth good seed, shall doubtlesse come again with joy, and bring his sheaves with him.

IN the saddest affections and blackest storms, that can befall a man in this world, (give me leave to make this thankful acknowledgment,) there is no companion or comforter like the Psalmes of *David*. He, that speaketh experimentally, is the best Physician both for soul and body.

Being to speak unto this auditory upon his Majesties happy restitution, I fixed and fixed my thoughts to the first verse of this Psalm, *When the Lord turned again the captivity of Sion, then were we like to them that dream.* When the Lord, not the Lord *Cyrus* in relation to the Jews, though the edict for their restitution came out from him, but the Lord of *Cyrus*, nor the Lords of Parliament in relation to us, though they helped to lay the foundation of our present happiness, but the Lord Paramount of Heaven and Earth. *VVhen the Lord turned,* In God there is no shadow of turning by change. But vvith us there is nothing but turning, and returning, we are all turning shadows upon the old exchange of this world.

VVhen the Lord turned again the captivity, that is, the Babilonish Captives, by an ordinary hebraism. So it is said of Christ, he led captivity captive, that is, those who were captives to Sin and Satan, he reconquered them and made them to become his own servants; And what were we better then Babilonish captives, while we sojourned in idolatrous and superstitious Countries?

There are two sorts of captivity, corporal and spiritual; both are bad, but the latter ten times

worse

worse. In a corporal captivity the Tyrants are external, but in spiritual captivity they are internal, in our bosomes and bowels. There the stings are sharp, but nothing so sharp as the stings of a guilty conscience, corporeal Tyrants may dispossess us of our wealth, our life, our liberty, but spiritual deprive us of our Souls, of Gods image, of eternal blessedness. There, one or two members do sinful and slavish offices, but here all our members are weapons of unrighteousness. Corporeal captives have but one Master, but spiritual captives have many Masters, Pride commands to spend, and covetuousness to spare. Nay the same vice distracts them with contrary commands, and ain glory forceth them at the same time to soar aloss in the air, and yet to creep beneath upon the earth, to swell inwardly with pride, to crouch to the meanest persons, to obtain popular applause. Corporal slaves have hope to escape by flight, but in spiritual captivity no flight can help us unless we could [illegible] away from our selves. Lastly, corporal captivity doth end with life. Death is a perfect cure of all humane miseries. But in spiritual captivity death is but a beginning of slavery, and a shutting of the door of liberty with the key of eternity.

 But

But can Mountains be led away captives? otherwise what signifieth *captivity of* Sion? I answer, that as we say, there is more of *Mon Martyr* at *Paris*, then there is of *Mon Martyr* at *Mon Martyr*. So it might be truly said, there was more of *Sion* carried to *Babylon* than was left at *Sion*. First, the Temple which was the glory of *Sion*, was demolished, then the Ceremonies, and Sacrifices, and Ordinances of *Sion* were abolished. Thirdly, the holy vessels and garments, and other utensiles and sacred ornaments were exported. Lastly, the Priests and Levites, and people of God were all carried away captive. These were the living *Sion*, without these *Sion* was but a dead carkass of it self. Justly therefore is the captivity of the people of God called the captivity of *Sion*.

Then were we, that is, by way of Historical narration, or *then we shall* be, by way of prophetical prediction. Either sense may be admitted. *Like them that dream*, that is, like those who are between sleeping and waking; the events were so strange, so unexpected, so incredible, that we doubted whether they were real events or vain fancies and drowsie imaginations. Others translate it, *like those that are comforted*, or *like those that are recovered* from some

ſome languiſhing ſickneſs, and reſtored to their former ſtrength and vigour.

But vvhileſt I vvas making a paralel betvveen the Jevviſh captivity, and our Engliſh captivity, and of our deliverance and reſtitution vvith theirs, I ſee the flovver, vvhich I had deſigned for the ſubject of my diſcourſe, cropt avvay before my face; this neceſſitated me to alter my meditations from the firſt Verſe to the laſt Verſe of this Pſalme. The former vvas more emphatical for the Jevviſh captivity. But the later ſuites altogether as vvell vvith our preſent condition. *He that now goeth on his way weeping, and beareth forth good ſeed, ſhall doubtleſs come again vvith joy, and bring his ſheaves vvith him.*

It is not my manner to amuſe my hearers much vvith various lections or tranſlations. Every language hath its proper idiotiſmes, or peculiar forms of expreſſion, vvhich differ more in ſound than in ſenſe. The vvorſt reading or tranſlation is commonly not ſo ill, as thoſe claſhings, and uncharitable altercations vvhich are about them. Various lections may ſometimes bring ſome light to the underſtanding, but they ſhake that Chriſtian faith vvhich is radicated in the heart. Break ice in one place, and it vvill crack in more. Suffer the truth of

cred vvrit to be queſtioned in a vvord or a ſyllable, and you vveaken the authority, and leſſen the venerable eſtimation of the vvhole text. That vvhich ſatisfyeth me, and may ſatisfy any good chriſtian, is this, that God who hath given the holy Scriptures to his Church, to be the key of his revealed counſels, the anchor of their hope, the evidence of their bleſſedneſs, will not ſuffer thoſe Scriptures to be ſo far corrupted in any thing that is fundamental and neceſſary, that it can hinder the ſalvation of his ſervants. Take this Text for an inſtance, that there is no ſuch danger in various lections or tranſlations, if they be expounded according to the analogy of faith, and that ſence of the Scriptures which the Holy-Ghoſt did give to the Church, together with the Scriptures.

He that going goeth ſaith the original. *He that goeth on his way* ſaith our tranſlation, or *he that goeth forth*, that is, forth of his houſe to ſow, or forth of his Country into exile, weeping, or penſive, or ſorrowing, *And beareth forth good ſeed*, vvhether we read *beareth* or *draweth*, *good* ſeed, or *precious* ſeed, or the *ſowing* ſeed, or the *hopper* or *ſeed-basket*, is not material. *Shall doubtleſs come again with joy.* The original is, *in coming ſhall come*, that is, ſhall come

vvithout

without fail. Shall doubtless come again *with joy*. This word only seemeth to me to be translated over flat, and might be rendered more aptly *with a shout of joy*, or *with joyful declamation*, by allusion to those harvest dances, which they use in many places, when they bring in the last load of their harvest with great pomp, and shouts, and acclamations of joy. And *bring his sheaves with him*, that is, the increase of his seed, the fruit of his labour, the reward of his patience.

In the words we may observe a double qualification, The former, *he that now goeth on his way weeping*, the latter, *and beareth forth good seed*. And a double prognostick, the former, *shall doubtless come again with joy*, the latter, *and bring his sheaves with him*. We may observe how *going forth* and *coming again*, weeping and shouting for joy, *seed* and *sheaves* do answer one another.

And now that we have seen the sence, let us see how fitly these words do agree to the exile and happy restitution of our Soveraign King CHARLES the second. First, he went on his way more like indeed some Bode or ordinary messenger then a great Prince. He went forth of *England* into *France*, from *France* to *Holland*, from *Holland* after some lesser

leſſer excurſions into *Scotland*, (Fiſhes and Gueſts gain little by long keeping,) where, to ſpeak modeſtly, he was not entertained like the hundred and tenth Prince of that family, To give a civil honour to Gods vicegerent was to idolize the creature. But no honour could be too much at the ſame time for a conſiſtory of their own Commiſſioners. There was nothing to be heard but the Commiſſioners of Chriſt, the Tribunal of Chriſt, the Scepter of Chriſt, the eternal Goſpel, Oh partiality, how doſt thou blind mens eyes!

Before this adventure for *Scotland*, he had thoughts for *Ireland*, where the greateſt and beſt part of the Kingdom did either profeſs to hold for him, or deſire to return to him, onely two Cities did hold out againſt him, *Dublin* and *Londonderry*, And, if my intelligence do not fail me, thoſe expected onely his own preſence to have ſubmitted with more honour and advantage.

However it was, I did wiſh, if it had been Gods will, that he had come over, that *Ireland* might have had a ſignal honour in his reſtitution then, as it contributed largely afterwards, but God diſpoſeth all things ſweetly.

From *Scotland* he *went on his way* for *England*.

But

But the iniquity of the *Amorites* was not yet full. God had ſomething to do with his rod before he caſt it into the fire, ſomething in *Iamaica*, ſomething in *Ireland*, ſomething in *Scotland*, ſomething in *England* it ſelf, to bring the firſt contrivers of our miſeries to ſhame and condigne puniſhment by their own power, to prepare and facilitate a way for his Majeſties reſtitution, without effuſion of blood. God hath more noble means, and fitter opportunities to effect his own deſignes, than man can comprehend. *We praiſe thee, O God, we acknowledge thee to be the Lord.* That Engliſh voyage, though otherwiſe unſucceſsful, was an happy preſage of this great bleſſing which we now enjoy, that God who preſerved his Majeſty ſo miraculouſly then, had ſome great work to do with him. From *England* he returned to *France*, from *France* to *Germany*, from *Germany* to *Flanders*, from *Flanders* to *France* back again, thence to *Spain*, thence to *Flanders*, thence to *Holland*, and ſo for *England*, where long, and long, and long may his Crown flouriſh. Was ever Soveraign Prince ſo toſt to, and fro, and banded hither and thither by the rackers of a contrary fortune? changing his ſtations as often as the old Patriarchs did while ſt they dwelled in Tents. This

was no comfortable life to be always rolling up and down. Which the next word in my Text implies, that is, *weeping*, He that *goeth on his way weeping*.

I may say of weeping, as our learned Countriman the Lord *Verulam* said of hope, that it was a good Breakfast, but an ill Supper. Early tears, like the mist descending, prognosticate a fayr serene day. As *April* showers bring forth *May* flowers. They who prove *Benjamin's* sons of the right hand, are commonly first *Benonies*, sons of sorrow. Christ himself did wear a Crown of Thornes before he obteined a Crown of Glory. *Joseph* was first clapt up close in a dungeon, where he savv neither Sun, nor Moon, nor Starrs for a season, before the Sun, Moon, and Starrs did fall down and worship him. No man can rationally doubt whether our dread Soveraign did sow in tears, before he reaped in joy, who considers sadly what a misery it is, for a great King to be banished from all his relations, to be thrust out of his native Country, and hereditary Kingdoms, into the mercilesse world, to live in want. A French Author of good note relates with pity and commiseration, the deplorable condition of the Lancastrian family, being of the blood royal of *England*, in the Court of CHARLES Duke of *Burgundy*,

Burgundy. That whereas God and nature had provided so bountifully for all other creatures, the fowls of the air, and the beasts of the field, that they never feared the want of food, only men, the best of creatures, and Princes the best of men, should sometimes not know where to find sustenance for to morrow. A man may justly fear want of money, or want of means, or want of friends, but want of sorrows and tears he need not fear. Forreign kindred and allies do seldom contribute much to the wiping away of these tears. Like winter brooks, they swell with kindness when one hath no need of them, but when they should be useful, they are dryed up. And he, that trusts unto them, may expect S. *Peter's* lot, when his nets were full, he needed but to beckon to his fellows, and presently they were all at his elbow; but when he did sing his *lachryme*, he had not one of them to comfort him. Every one is a kinsman to him that is prosperous, but a friend in need is a friend in deed.

And truly, when I compare our necessary expences in the long time of our banishment abroad, with our commings in, I cannot embrace our preservation so long to any thing, but to our future bles-

sing of Almighty God. He that fed the Israelites with Manna in a barren wilderness, and preserved their shoes and their raiment from wearing, and waxing old; He that fed *Eliah* by Ravens, He that blessed the poor widows handful of meal, and her cruse of oyl, will not suffer his Servants to die for hunger.

But the cares and troubles of Princes are incomparably greater, and their wants more pinching than those of private persons. Their Motto may be the candle, burning with these four letters, A. S. M. C. *Aliis Serviens meipsum contero.* In serving others I waste away my self. Their cares extend to all their followers, to provide for their necessities as well as for their own. The sufferings of all their Subjects and Relations do touch them more nearly than others. Thoughts troubled *Nebuchadnezzars* head, whilest his Subjects slept securely upon either ear. When the Preacher hath but fallen upon the Martyrdom of our late Soveraign, or those instructions which he left behind him, how have I seen his Majesty dissolve into tears? that brought to my mind that of S. *Austin, proruperant flumina oculorum meorum acceptabile tuum sacrificium.* The floods of mine eyes did break forth an acceptable sacrifice unto

thee

thee O God. This is the first qualification, *He that goeth on his way weeping.*

The second follows, *and bringeth forth good seed.* It is a Metaphore taken from sowers, What a man sowes that he may certainly expect to reap. But what is the good seed which our Soveraign did bear forth with him? I answer, first, a good title, *Dieu & son droit*, God and his right. There is a mushrome error lately crept into the world, and almost thrust out again, That Dominion is founded in grace, not in nature, That the wicked have no interest in their possessions or estates, but are like moths, which make their houses in other mens garments, That all things belong properly to the elect, *Paul, Apollo, Cephas*, things present, things to come, all are theirs, if they be Christs. *Ex his præmissis necessariò sequitur colluſio.* Admit this once, and then they who take themselves to be true Israelites, may with a good conscience rob & plunder the profane Egyptians of this world. Nothing is more hidden than true grace. We know it not in another, hardly in our selves. Therefore, if grace should give an interest to possessions, no mans title should be certain, from whence of necessity must follow an incredible confusion. But our God

is a God of order. Religion neither alters, nor takes away any mans right. *Ananias* was no Saint, yet S. *Peter* told him, that he had a good interest in his estate, *was it not thine own?* The truth is, Dominion is founded in nature, not in grace. It was said to our first parents, immediately upon the creation: *Replenish the earth, and have Dominion*, &c. Every son of *Adam* may challenge an interest in his own estate by virtue of this concession.

All is yours, saith the Scripture, that is, not every individual creature, but every species, or kind of creatures. *All is yours*, that is, not by way of civil possession, but by divine ordination. All things by Gods disposition, serve for the good of the Church, and help forward the salvation of Gods servants. Or, *All is yours, and you are Christs*, that is, you onely who are Christs, have the sanctified use of the creatures. This is far enough from a civil possession, far enough from a just title. Such as King CHARLES had, not grounded upon a Fanatick exposition of a text of holy Scripture, nor upon the fickle humors of a giddy multitude, nor upon the traiterous dictates of a seditious oratour, but upon the evident Lawes of God, of Nature, of Nations, and the municipal Lawes of these kingdoms,

doms, upon a radicated succession from royal progenitors, He himself being the hundred and fourth person of one family, who hath swayed the Scepter. I do not yet know any Prince in Europe, or in these parts of the world, that can say the same. A title so clear, as if it were written in the beams of the Sun, which no true Englishman in his right wits, did ever yet oppose, but one or two foreign pensioners, maintained on purpose abroad, to kindle scath fires at home, who gained nothing by the question, but to render themselves ridiculous.

This was the good seed, which King CHARLES did bear forth with him, A good title, which though it seemed for a time, to perish under the clods, yet we see it sprouts up again. A tempest brings *Achilles* his arms to *Ajax* tombe, to reverse an unjust sentence: And *Aaron's* rod devoured the rods of the enchanters, to the comfort of all loyal Subjects, and the confusion of all Egyptian Jugglers for ever. This is the first *good seed*, which King CHARLES *did bear forth* with him. A good title.

A second sort of *good seed*, which King *Charles* did *bear forth* with him, was the testimony of a good conscience, *void of offence, towards God, and towards man.* A good conscience is a better proof

of

of innocence, then a thousand witnesses, and will make it self a garland of the lying reports of Sycophants. When King CHARLES was first chased out of *England*, his age was not capable of much guilt, and his onely crime was, that (which in truth was his chiefest glory,) he was the Son of such a Father. Those accursed jealousies and fears, which the first devisers and spreaders of them, did know assuredly to be damnable lies, are now vanished. Truth the daughter of time, hath discovered them to all the world, to have been counterfeit shews. They feared an apostasy to Popery, yet King CHARLES the Father, died a glorious Martyr, and King CHARLES the Son, lives a Noble Confessour of the true faith, professed in the Church of *England*, having shewed evidently by a thousand proofs, that he is no such reed shaken with the wind. They complained of tyranny against him, whose onely defect was overmuch goodness, and lenity. Let their high Courts of Injustice speak, let their black roll of Sequestrators and committee men speak, let all the great Towns in *England*, (which they made shambles of good Christians, and loyal Subjects) speak, let *Tredah* speak, and that torrent of loyal blood, which was poured out there, barbarously,

upon

upon cold and deliberate thoughts, like water upon the face of the earth, who were the Tyrants. *Cajus* the Emperour, out of a ridiculous affectation to make himself like the Gods, did assume *Mercurie's* rod, *Apollo's* bow and arrows, *Mars* his sword and shield. But King CHARLES hath ever better ensignes of the Deity, Justice, Mercy, Piety, and Temperance. These make up the image of God, where these abound, the bird in the breast sings sweetly. He, who hath these may with comfort expect an happy deliverance from all his troubles. *He that goeth on his way weeping, and beareth forth this seed with him, shall doubtless come again with joy.*

The third sort of good seed, which King *Charles* did bear forth with him, was a good Religion. A Religion not reformed tumultuously, according to the brain sick fancies of an half witted multitude, dancing after the pipe of some seducing charmer, but soberly, according to the rule of Gods word, (as it hath been evermore, and every where interpreted by the Catholick Church,) and according to the purest pattern of the primitive times. A Religion, against which, the greatest adversaries thereof, have no exception, but that it preferreth grace before nature, the written word before uncertain

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certain traditions, and the allsufficient blood of Jesus Christ, before the stained works of mortal men. A Religion, which is neither garish with superfluous Ceremonies, nor yet sluttish, and void of all order, decency, and Majesty in the service of God. A Religion, which is as careful to retein old Articles of faith, as it is averse from new Articles. The essences of all things do consist *in indivisibili*. Faith is adulterated, as well by the addition of new Articles, as by the substraction of old. A Religion, which is not like to perish for want of fit organs, like those imperfect creatures produced by the Sun upon the banks of *Nilus*, but shaped for continuance. The terrour of *Rome*. They fear our moderation more than the violent opposition of others. The watch-tower of the Evangelical Churches. I have seen many Churches of all sorts of Communions, but never any, that could diminish that venerable estimation, which I had for my mother, the Church of *England*. From her breasts I received my first nourishment, in her armes I desire to end my days. Blessed be he that blesseth her. This good seed, that is, the Religion of the Church of *England*, King CHARLES did bear forth with him. This he brought home with him, without

turning

turning either to the right hand or to the left; And like the Laurel tree, (the tree of Conquerers,) he gathered strength and vigour, even from opposition, *Crescit sub pondere virtus.*

I cannot deny, but that some of us have started aside like broken bowes, out of despair in this their bitter trial, wherein they have had their goods plundered, their estates sequestred, their persons imprisoned, their Churches alienes, wherein they have been divorced from their neerest relations, and disabled to discharge the duties of their callings to God, wherein some of them have been slaughtered, others forced to maintain themselves by mechanick labours, others thrust out of their native Countries, to wander like vagabonds, and exiled beggars up and down the mercilesse world. But, God be praised, they are not many. If we compare this with any the like persecution in *Europe*, you shall never finde, that so few Apostated. As if they had been inspired with the free spirit of S. *Chrysostome*; *will they banish me, the earth is the Lords, and the fulness thereof. If they cast me into the sea, I will remember* Jonas, *if into a fiery furnace, the three children, if among the wilde beasts,* Daniel. *If they stone me, I have* S. Stephen *for my companion,*

they behead me, John *Baptiſt; if they plunder me, naked I came out of my mothers womb, and naked muſt I return again.* Or with the heroical mind of S. *Ambroſe*, *Vultiſne ad vincula me abripere? voluptas eſt mihi*, &c. Will ye hale me to priſon? it is a delight unto me. To death? I will not incircle my ſelf with a guard of truſty followers, nor lay hold on the altars as a ſupplyant to ſave my life, but will be freely offered up for the altars of my God. Spices being brayed in a morter, ſmell more ſweetly; ſo theſe ſervants of Chriſt, being beaten and bruiſed by perſecutors, do yield a more fragrant odour in the noſethrils of God and man. The ground of their conſtancie, next to the goodneſs of God, was the examples of our dread Soveraign his courage and perſeverance. The example of a great Prince, is like the great wheel of a clock, which ſets all the leſſer wheels a going. This, ſhall one day Crown his temples with a diadem, more bright than the beams of the Sun, as far excelling that Crown, which he is to receive this day, as the radiant ſplendour of the Sun, doth exceed the dim ſhining of a glow-worm. Then, if *Tully*, an heathen, could ſay, that the *Romans* did owe their victories, and good ſucceſſes, more to their religious piety, than either to their numbers

numbers, or ſtrength, or policy; why ſhould Chriſtians deſpair, or doubt, that King CHARLES, who vvent on his vvay vveeping, and did bear forth ſuch precious ſeed vvith him, ſhould come again vvith joy, and bring his ſheaves with him.

The laſt ſort of good ſeed, which King CHARLES did bear forth with him, was the prayers and good affections of his Subjects. Tyrants might deprive him of his other contributions, this they could not deprive him of. If S. *Auſtine* did attribute ſo much to the prayers and tears of his Mother *Monica*, what might not be hoped from the prayers and tears of ſo many thouſands, powred out to God in private, for their King and Country, Church and Commonwealth, Liberty and Religion. At a *German* Dyet the Princes fell upon a controverſy, which of them had the beſt Country. The *Palatine* commended his, for the fruitful ſoil; the *Saxon* his, for the Silver mines; the *Bavarian* his, for ſtately Cities; the Duke of *VVittenberge*, in praiſe of his Country, ſaid onely this, that he durſt lay his head in the lap of any Subject throughout his Dominions, either by day, or by night: *fortunati ambo*, an happy Prince of an happy people, where that evil ſpirit had not walked, which ſet diſſenſion

between *Abimelech*, and the men of *Sichem*. *England* was not always so happy, when some counterfeit Physicians, (like the wolf in the fable,) perswaded against her own sense, that she was sick to death, without all kind of recovery, unless she would put her self into their hands to be cured. She did so. And what the issue had been, if God almighty had not looked down upon us from heaven, with an eye of pity, we have seen. Yet this was but a green sickness fit. When that fit was over, she threw away her chalk and coles, which she had eaten in corners, and returned to eat more healthful food at her Fathers table. Or, it was a short fit of madness. *O Phocion*, (said *Demades*) *look to thy self, when the* Athenians *fall into their mad fits. And thou* Demades, (replyed *Phocion*) *look to thy self, when they return to their right wits.* But, God be praised, even whilest this epidemical distemper did rage the most, there were not onely seaven thousand in *England*, but seaventy times seaven thousand, who never bowed their knees to *Baal Berith*, the God of the Covenant, but continued loyal Subjects, and orthodox Christians, and were not afraid with the Serpent, to expose their bodies to the blows, and their estates to be a prey to their

persecutors,

perſecutors, that they might ſave their head, firſt, their ſpiritual head, that is, Chriſt; ſecondly, their political head, that is, their Soveraign Prince; and laſtly, their eccleſiaſtical head, or lawful ſuperiours in the Church. Theſe were the true Iſraels, who wreſtled with God by their prayers, and prevailed. I have done with the ſecond qualification, *and beareth forth good ſeed.* I come now to the cataſtrophe: *Shall doubtleſs come again with joy.*

Every word in my text proclaims, that there is an interchangeable viciſſitude of all humane affairs. Here we have, *going forth* and *coming again*, *weeping* and *acclamations of joy*, ſowing and reaping, *ſeed* and *ſheaves*. *He that goeth on his way weeping, and beareth forth good ſeed, ſhall doubtleſs come again with joy, and bring his ſheaves with him.* That of *Solomon*, *There is a time for every thing, a time to plant, and a time to pluck up, a time to build, and a time to pull down* holds in Cities and publick ſocieties, as well as private Families, and they may ſet the Moon upon their gates, as well as the old *Romans* did upon their ſhoes, to put them in mind of the inſtability of this world. One is, another was, and a third ſhall be, even as it pleaſeth God, in whoſe hand, there is a chain to lift them up, or let them down

at

at his pleaſure. The greateſt Monarchs and Monarchies in the vvorld, in compariſon of him, are but *guttæ roris antelucani*, drops of morning devv, quickly dryed up vvith the heat of the Sun, or eaſily diſperſed vvith the leaſt puff of vvind. All places have their days and nights, their ſummers and vvinters, their ſunſhine and ſtorms. No ſublunary thing is ſtable. The Sun hath its eclipſes, the Moon its vvaxings and vvainings, the Sea hath its ebbings and flovvings, the elements their ſucceſſive changes. Peace and vvar, ſickneſs and health, plenty and dearth, do ſucceed one another. The vvhole vvorld is a reſtleſs vvhirligig, running violently, ſometimes this vvay, ſometimes that vvay. A reed ſhaken hither and thither, vvith every puff of vvind. A tottering quagmire, vvhereupon it is impoſſible to lay a ſure foundation: like a ſick man, that can take no reſt in his bed, but is continually toſſing, and turning from ſide to ſide.

Saint *Paul* doth deſcribe our right image, in tvvo metaphors, 4. *Ephe.* 14. *That we henceforth be no more children, toſſed to and fro, and carryed about with every vvinde of doctrine.* The former metaphor is taken from little children. You may dravv a child any vvhither from his duty, from his intereſt,

from

from his ingagements, with a fair word, or an apple, or some new fangled toy, or fear of some bugbear, or promises of golden mountains. So we like children, are easily led into a fooles paradise, not with apples of *Eden*, but with apples of *Sodom*, which turn to dust when they come to be injoyed. The other metaphor is taken from a Ship lying at *Hull, tossed to and fro, and carryed about with every wind*, even so do we fluctuate between the broken waves, and contrary billows of different opinions and desires.

Thus we are changeable in our minds, but we are as changeable in our estates. Now we abound with wealth, God knows how soon the best of us may be necessitated to begge an halfpenny of passengers with great *Belisarius*. Now every mans tongue is a silver trumpet to sound out our praises, which perhaps deserve not to be piped upon an oaten reed. God knows how soon this *Hosanna* may be changed to *crucifige*, and we be loaden with more unjust calumnies, than ever was blessed *Athanasius*. Now we enjoy the sweet sauce of all temporal blessings, that is, health, God knows how soon sickness may cast us upon our restless beds, and change our sweet repose into wearisome

toſſings. God knowes how ſoon we may be choaked with the fumes of a vitious ſtomack, or drowned with hydropical humours, or burnt up with cholerick diſtempers, or buryed alive in the grave of melancholick imaginations. Now we ſit in the beauty of peace, every man under his own Vine, and his own Figge tree. We know not how ſoon our ringing of bells may be changed to roaring of canons. It is the mercy of the Lord, that theſe miſchiefs do not overwhelm us.

This viciſſitude of humane affairs, is neceſſary to the being of the world. Beaſts would multiply without number, if none were brought to the ſhambles. Fiſhes would fill the Sea, and Fowles the Air, if the greater did not devour the leſs, and both ſerve for the uſe of man. By nature we are born thicker into the world, than we die out of the world, every age builds Cities, Townes, Villages, ſo, as if God did not ſometimes thruſt in the ſickle of his juſtice into the over rank field of this world, and ſweep away whole multitudes by war, or famine, or peſtilence, two worlds could not contein us, ten worlds could not nouriſh us.

If any place could have pleaded a priviledge to exempt it ſelf from this changeable viciſſitude, what rather

rather than *Hierusalem*? yet it had not one stone left upon another. Or *Capernaum*, whose magnificent buildings were lifted up to Heaven? yet it was cast downe to hell. *Pliny* and *Strabo* write wonders of the walls of *Babylon*, yet now it is become a place for owles to screech in, and for satyres to dance in. And now grass growes where once *Troy* stood. Alas, wherein can any City or Society place their confidence, to protect them from this common vicissitude? In navies or *Armada's*? how easily may they be cast away, or dashed in pieces against the rocks: as the Shippes of *Iehoshaphat* were at *Ezeon Geber*. Or, in walls and fortifications? when the walls of *Hiericho* fell downe at the sound of rams hornes, and the shout of an enemy. Or, in prudent politicians? when God can infatuate the wisdom of the wise, and turn all their counsels into folly, as he did the counsels of *Achitophel*. Or, in numerous armies of experienced Souldiers? when he can fill their hearts with panical fears, so that ten shall chase an hundred. Or, in leagues and confederacies? when he can set *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, and both against *Iuda*. Navies, Armies, Garrisons, Counsellours, Confederates, are no more able to prevent this com-

mon viciſſitude of all humane affairs, than a ſhield of paper, to reſiſt the ſhot of a Canon.

Firſt then, ſeeing that by the Ordinance of God, there is ſuch a neceſsary viciſſitude of all things, let us not think vainly to tranſlate this valley of tears into a paradiſe of perpetual bliſs, or to clip the vvings of proſperity, that it ſhould never fly a-vvay. *Eve* called her eldeſt Son *Cain*, *a poſſeſſion*, and he proved a vagabond. Then as skilful Pilots, vvhilſt the ſeaſon is calmeſt, do provide for a ſtorm, and as good Souldiers do keep a vigilant centry in the time of truce: ſo vvhen vve have enough, let us remember the time of hunger, and vvhen vve are rich, think upon poverty and need, *Eccleſ.* 18. 25. When vve are at home in peace, let us think upon thoſe times, vvhen vve hanged our Harps upon the vvillovvs by the rivers of *Babylon*: ſtear the vvorſt, and the beſt vvill ſave it ſelf. Darts, that are foreſeen, ſeldom do any great hurt. Above all, take heed that thou never boaſt of to morrovv, for thou knovveſt not vvhat a day may bring forth.

Secondly, ſince there is ſuch a viciſſitude of all humane affairs, vvhy ſhould any man murmure, or repine at his preſent condition? The murmuring ſpeeches of men, are like arrovvs ſhot up in defy-

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ance against Heaven, which always fall down again upon their own heads. Should we receive good at the hand of God, and not evil? who can say that his sufferings are equal to his sins? God rewardeth many beyond desert, but he never punisheth any beyond desert. I know that the Saints themselves are involved in national judgements, as well as others, as *Hieremy*, *Ezekiel*, *Daniel*, in the captivity; but it was a blessing to them, not a punishment. As it were madness for a boatman, to think that by the strength of his arm and cable, he was able to draw the main rock to his little boat, and not to pull himself and his little boat to the main rock: So it were a mere folly for any man to think that by his strugling against the stream of humane affairs, he should be able to change the course of the world, and to make it pliant to his desires. It is both pious and prudent to think that to be evermore best for us, which God sends.

Thirdly, since humane affairs are so mutable, no extremity should make us despair. When the bricks are doubled, when our miseries are at the highest, when all the help of man doth seem to fail us, then comes *Moses* to deliver us. When *Pharaoh's* Butler had forgotten *Ioseph*, then God remembred

him. An Usurer will trust a Banquerupt upon a pawn. And shall not we trust God almighty with our deliverance, unless he give us a pawn for performance of his word? Remember that judgement which fell upon the *Samaritan* Lord for his infidelity. *Though the Lord* (said he) *should make windows in Heaven, could this thing be?* The Lord did not make windows in Heaven, yet that thing was, and came to pass at the time prefixed, but he lived not to injoy the benefit of it. God hath unimaginable ways to bring his own designes to effect, as we see with wonder & admiration this day. Thus, as the woman of *Canaan* did pick comfort out of the name of a dogge: so we may gather hope out of the vanity and vicissitude of all sublunary things. After darkness we may hope for light, after a tempest for a calm, after wearisome tossings for sweet repose; when the storm is weathered, and the black clowds overblown which darkened the face of the skie, and seemed to take possession of the whole region of the air, and to pierce the very Heavens, suddainly behold a vicissitude. As no prosperity is permanent: so no adversity is perpetual. After exile, comes a Country, after seed time comes harvest, and after weeping comes joy. *He that*

now

now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy.

I told you before, that our translation, which renders it onely joy, seems to me over flat, and short of the original, which signifies *a shout, or acclamation of joy*, such as harvest-men do use when they bring home their harvest dame, or the last load of their summers crop, with musick, and feasting, and shouting. If ever this was verifyed in any exiled Prince, who had gone forth weeping, and came again with joy to his Kingdom and native Country, it was verifyed in King CHARLES at his happy restitution, and entrance into his Royal City. I have seen high expressions of joy in forreign parts upon the like occasion, I see when the King of *France* that now is, returned to his City of *Paris*, after he had been thrust out of it by his own Subjects; but such loud acclamations, such universal expressions of joy, I did never see or hear, as were then made to welcom in King CHARLES, that as a Father said hyperbolically of the sin of *Adam*, that it was an happy fault which obteined such a redeemer: so we may say in the same sense (and no other,) that it was an happy exclusion which produced such a restitution.

There

There remains onely one word yet untouched in this part of my text, that is, *doubtleſs, ſhall doubtleſs come again with joy.* What then is it ſo undoubted a truth, that every one who is thruſt out of his right here, ſhall be reſtored with ſuch joyful acclamations? O no, God's judgments in this life are imperfect, and the diſpenſations of them are inſcrutable, *In rebus divinis magna eſt caligo*, there is a great miſt in the ways of God. Gods temporal promiſes ought to be underſtood with an exception of the Croſs, unleſs he ſee it to be othervviſe expedient for the advancement of his ovvn glory, and the eternal good of his ſervants. God puniſheth ſome ſinners here, to ſhevv there is a juſt judge, and leaves others unpuniſhed, to ſhevv there is a judgement to come. This truth is affirmed expreſsly by Salomon, Eccleſ. 7. 15. *All things have I ſeen in the days of my vanity, there is a juſt man that periſheth in his righteouſneſs, and a wicked man that prolongeth his life in his wickedneſs.* And if vve had not plain Scripture for it, the example of our late dread Soveraign King CHARLES the firſt, vvas proof ſufficient, vvho vvas murthered by his ovvn Subjects, (that had ſvvorn allegiance to him,) in his Capital City, before the gates of his ovvn Pallace, in the ſight of his

his own people, in the face of the ſun, under a formality of Juſtice. God did ſee all this then, and doth now require it, require it here in part, but will require it hereafter to the uttermoſt farthing, from all thoſe, who had an hand in that crying paricide, and have not, or ſhall not waſh away the guilt with unfeigned teares. That happy Martyr is now following the lamb in his whites, and reaps in joy what he did ſow in teares; And his Son is this day Crowned with his Royal diadem, with the ſhouts and acclamations of his Subjects. So true is that of my text, that either here, or hereafter, or both, *He that goeth on his way weeping, and beareth forth good ſeed with him, ſhall doubtleſs come again with acclamations of joy, and bring his ſheaves with him.*

This brings me to the laſt clauſe of my Text, *and bring his ſheaves with him.* This life is a ſeed time, whatſoever we ſow here, we are ſure to reap hereafter, even to a glaſs of cold water. As ſurely as when thou ſeeſt a man caſting ſeed out of an hopper, thou mayeſt foretell what ſhall be the crop. The ſeed and the ſheaves cannot chuſe but be the ſame graine. Onely the ſheaves are ſeed multiplyed, it may be thirty fold, it may be ſixty fold, it may be an hundred fold. So ſheaves do ſignify

all thoſe advantages vvhich vve reap by his Majeſties reſtitution.

The firſt ſheaf is Peace, the nearer that ſocieties approach to unity, the farther they are from fear of diſſolution. When the *Romans* did find themſelves in any great peril, they ever ſubmitted themſelves to one Dictator, as a ſacred anchor, and ſure remedy to take avvay their diviſions. His Majeſty hath not onely ſtopped up the ſpring of all our diviſions by his juſt title, but hath purchaſed our peace by parting vvith his ovvn juſt rights, to ſatiſfy the intereſts of all parties. Let his example be our pattern, to do vvhatſoever vve can vvith juſtice for the publick peace, although it be to our ovvn private prejudice. The *Pythagoreans* had a rule to leave no print of the botom of the cup in the aſhes, that is, in reconciliation to retein no reſentment of former quarrels. The divided ſides of a vvound do meet together in a skarre. And ſtrange plants by inoculation, do become one tree. It vvere hard that quarrels ſhould be immortal, or more durable than nature, or that the paſſions of the mind ſhould be more malignant and difficult to be cloſed, than the vvounds or ulcers of the body, and that no vvay ſhould be left to unite the divided members

members of Christ. Doth God delight as much in the observation, or not observation of indifferent Ceremonies, as he doth in the love & unity of brethren, and just obedience to lavvful superiours? or is it his vvill, that for a fevv innocent rites established by Lavv, Kingdoms should svvim vvith blood, Monarchies be turned upside dovvn, and innocent Christians be brought to utter beggary? It is a folly to dote so upon the body, as to cherish the sores and ulcers thereof: or out of hatred to the ulcers to destroy the body. The not distinguishing betvveen the essences and abuses of particular Churches, hath been the cause of all our miseries. This is the first sheaf vvhich King CHARLES brings vvith him, that is, Peace.

The second sheaf is the opening of our Courts, the restoring of our Lavvs to their vigour, and the establishment of Justice among us. What a vvretched condition vvas this poor Kingdom in, vvhich neither had Court open, nor Sherif legally appointed, nor so much as a Justice of Peace for so long time together? It vvas the mercy of God, that the policie and frame of this Kingdom vvas not utterly destroyed, and brought to confusion. The Lavv is like the vvrest of a musical instrument, vvhich puts

the jarring ſtrings in tune. It is the ballance of the Commonwealth, which gives the ſame weight to gold and lead, the rule and ſquare of juſtice, the ſtandard and meaſure of the Kingdom, the foundation of liberty, the fountain of equity, the life and ſoul of policy. Parents may leave a patrimony to their children, but the Law preſerves it; Armes may conquer Kingdoms, but laws eſtabliſh them. A City may be ſafe without walls, but never without Laws. That we eat and ſleep in quiet, that our houſes are not fired over our heads, nor our daughters deflowred before our eyes, it is the benefit of the Laws, without which, we ſhould bite and devour one another, as the greater fiſhes do the leſs. This is the ſecond ſheat which King CHARLES brought with him, that is, the Laws. A third ſheat is his experience. *VVo be to thee O Land, when thy King is a child, Eccleſ.* 10. 16. That is, a child in underſtanding and experience. The inexperience of *Rehoboam* and his young counſellours quickly deſtroyed the Kingdom. We ule to ſay, a new Phyſician muſt have a new Church yard. A new Phyſician is not more dangerous to the body, than a new Politician to the ſtate. It is written of *Darius*, that in opening a fair Pomegranate, one de-

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manded of him, of what thing he desired so many as there were kernells in that Pomegranate: he replyed, to many *Zopyrus*, that is, prudent and experienced counsellours. God be praised, our *Darius* may be a *Zopyrus* to himself, having had that advantage which none of his predecessours ever had, to have viewed with his own eyes the chiefest of his neighbour Courts, Kingdoms, and Commonwealths, their Interests, their Lawes, and forms of Government, their strength and weakness, their advantages and disadvantages, both in Warre and peace, things of excellent use to a Prince, and may well pass for a third sheaf, *and shall bring his sheaves with him.*

A fourth sheaf, and the last, which I shall mention at this time, is Security. Usurpers are always full of jealousies and fears. The reason is evident, *Vipd. 7. 11. Vvi kadness condemned by her own testimony is very timorous, and being pressed with conscience, allwayes forecasteth grievous things.* It was observed of *Richard* the third, that after he had murthered his Nephewes, and usurped the Crown, he wore his hand continually upon his Dagger. A plain signe of inward guilt. When the wise men made this demand, *where is he that is born King of*

the Iews? *Herod* vvas troubled, and all *Hierusalem* vvith him. *Successor instat, pellimur, satellites, ferrum rape, perfunde cunas sanguine.* A succeſſour is come, we are chaſed away. Go Souldiers, catch your ſwords, and make the cradles ſwim vvith blood. Theſe inward fears render them cruel and vindictive, and make them multiply their Souldiers and their guards, vvherein their onely hope of ſafety doth conſiſt. Theſe grovv chargeable to a Commonvvealth, and eaſily from Servants turn Maſters. From all theſe burdens and ſuſpicions vve are freed by the reſtitution of the right Heir. So every vvay King CHARLES *brings his ſheaves with him.*

A Prince, as ſupereminent above others in goodneſs, as *Saul* vvas in ſtature, and more adorned vvith virtues than vvith his purple. To vvhoſe happy Coronation this day is dedicated. Much may he give, long may he live, a nurſing Father to the Church, a patron to the Commonvvealth, a protectour to his friends, a terrour to his enemies, an honour and a darling to his Country. Let the hopes of all thoſe vvho envy this dayes happineſs, melt avvay as vvinter ice, and flovv avvay as unprofitable vvaters. And long, long may his Grovvth flouriſh, vvhich this day firſt adorns his temples

until

until he change that corruptible Crovvn vvith an immarcescible Crovvn of glory.

When I consider vvith my self the condition of the most flourishing Commonvvealths, as *Athens*, hovv fatall they have for the most part been to persons of eminent virtues, vvhereof fevv escaped both banishment and poyson, I cannot but admire our happiness under the best of Monarchies; When I compare those arts and exactions, vvhich are used in our neighbour Countries, vvhere the vvhole estate of the Commonvvealth goes through the Magistrates hands in the short compass of a very fevv years. Much good may the mock liberty of their tongues do them, which their purses pay for. I cannot but proclaim, O happy *England*, if thou knewest thine own happiness. But neither the time permitts me, nor my desires invite me to fall upon this subject. I will turn my discourse into prayers that the great God of Heaven and earth will give his Majesty a long life, a secure empire, a prudent and faithful Council, a loyal and obedient people, expert and valiant Armies. Blessed be he that blesseth him, and let every loyal Subject say *Amen*.

The

The first Speech by my Lord Primate to the Speaker of the House of Commons.

SIR,

THe Lords Justices of this Kingdom have graciously heard that relation which you made unto them from the Honourable House of Commons, touching their election of You to be their Speaker, together with your modest desire to decline the place as too heavy for you. They know right well, the great importance of the place: But they know as well your great ability to discharge it. Neither do they look upon you as a Child, that hath the reins put seemingly, and for a shew into his hands, but as upon an experienced Charioter, who knows how to discharge all the duties that belong unto his office dexterously, and without ostentation, and to dispose and direct the hand of that little one by occult motions of his own, to seem to do that, which in truth is his own proper work. They know that the Honourable House of Commons is no little Fly-boat, but a Ship royal of the second magnitude, and the Cargazoon as rich as the Ship is great. Therefore they have committed the charge of it to you, as to a skilful Pilot. In summe, the Lords Justices do exhort you to adde courage and resolution to your modesty and other great parts, that you may adorn that Province, which by the suffrages of that House is committed to your care. For as the House of Commons have advisedly chosen You their Speaker, so the Lords Justices, by his Majesties authority, do as advisedly confirm You their Speaker.

And

And now Mr. Speaker, I have one thing more to adde, which I am required by the Lords Justices to impart unto you; That is, that You being by your place an assistant to the House of Peers, and summoned by writ, to the discharge of that trust, yet the House of the Lords taking into their serious consideration the possibility, or rather the probability that some of their assistants might perhaps be chosen Speaker, to let all the world see, that they are equally careful of the priviledges of both Houses, in order to the common good of the Kingdom, they passed a Vote this morning, that if any of their assistants should be chosen Speaker of the House of Commons, they would dispense with him *pro hac vice*, saving allways to the House of the Peers all their just rights and priviledges for the future. So that there remains nothing, but that you gird your self to your Office which is cast upon you from all hands.

The second Speech by my Lord Palmarin to the Speaker of the House of Commons.

Mr. Speaker,

YOu stile this place aptly, *a mount of transfiguration*, and truly so it is. We behold the greatest transfiguration here that ever was seen in this Kingdom, on such a suddain, either in our days, or in the days of our forefathers. A conversion from the greatest Anarchy, and confusion, to order, and a settled form of Government. If nothing else did evince it, this change and transfiguration alone, were able to make good the truth of that old maxime. *Res facile redeunt ad pristinum statum.* Things do easily return to their former condition. Otherwise it were impossible that so much confusion should be attended with so much order, or the worst of Anarchies, with the best of Monarchies. It is better to live under the *Sicilian* Tyrants, or the *Roman* Decemviri, or the thirty

Athenian usurpers, than to live in an Anarchy, where there is no Government. It is better to live where nothing is lawful, than where all things are lawful. Better one Tyrant than a thousand. I shall not need to press this further. Cast but your eyes back to the by-passed years, and you will see this better demonstrated by experience, than it is possible to do it by reason. But behold a sudden transfiguration. Neither the morning nor the evening starre in the Heavens is more beautiful, than justice and good government upon earth. To it we owe our prosperity, our liberty, our security, all we are, all we have, all we can be in this world, without which we should be like Fishes in the Sea, or Fowles in the Air. The greater devour the less: *piscem sic saepe minutos magnus comest, sic aves enecat accipiter.* Those innovators and incendiaries who labour to pull down a settled form of government, are like a phrenetick person, who takes pains to hew down the bough whereon he himself doth stand. As those two signes, or rather meteors, *Castor* and *Pollux*, when they appear double to seafaring persons, promise serenity and a prosperous voyage, but when they appear single or divided, they threaten a storm, whether it be by reason of the density or rarity of the matter, or what other natural causes, I leave to the Philosophers to determine. So where power and justice do meet together, it promiseth prosperity and peace, but where they are divided, power without justice, or justice without power, it prognosticates a tempest to a state.

From your mount of transfiguration you shew us a King, *You House of Commons behold a King.* As Anarchy is the worst of misgovernments, so Monarchy is the best of governments, the most ancient, the most universal, the most natural, the most noble, the most advantageous form of government. I do not deny the lawfulness of other

ther forms, but I do altogether deny that any other form is so noble, so naturall, or so much from God. There is one God in the world, a Monarchy; one soul in the body, a Monarchy; one sun in the Heavens, a Monarchy; one Master in each family, and one Monarch in each societie. It was good counsel, which *Lycurgus* gave a mutinous citizen, that would have had him bring a democracy into the state, that he should try it first how he liked it in his own house, and suffer his Servants to be his Quartermasters. The silly Bees do teach us thus much, who know no Law but the Law of nature, yet they have their King. And that which is much more strange, which I have seen by ocular experience. Take their King prisoner in a cane, as it is usual to do, and they will feed him with honey through the nicks and crevises of the cane. So long as you detein him there, they will never swarm, nor seek for new habitations for themselves. Remove him and his prison into another hive, and they will all flock after him, and travail for him. Put a strange King into his cane or prison, and they will be so far from feeding him, that they will stop up all the holes of the cane with wax, and starve him for an usurper. How much are the silly Bees more observant of the Laws of nature, than degenerated men. In summe, the soul of Soveraign power, which is infused by God into Democracy and Aristocracy, is the same that it is in Monarchy. But the organ is not the same, nor so apt to attain the end. But God and nature do allwayes intend that which is best, that is, Monarchy. And in some cases the existence of Kingly government is from God, as well as the essence. But God never instituted any other form than Monarchical. He himself vouchsafed to be King of his people, and gave them first *Moses* as a Vicroy, (*Moses was King in* Jesurun. And afterwards he gave them a radicated succession of Kings. No Commonwealth hath the like plea for it self.

And

And as Monarchical government is the best form of governments, so our *English* Monarchy is the best form of Monarchy. By the blessing of God, we live in the most temperate part of the temperate Zone. And injoy a government as temperate as the climate it self. We cannot complain either of two much Sun, or two little Sun. The beams of Soveraignty are neither so perpendicular over our heads that they can scorch us, nor yet so oblique but that they are able to warm us. Should we go about in a madding humour to dissolve a frame of government, which made our forefathers happy at home, and famous abroad, or loath our own Manna, and long after the Fleshpots and Onions of *Egypt?* If we dote upon forreign polities, it is onely because we do not know them. Consult but with those that do know them, and we will quickly say, our lot is fallen in a fair ground.

And so from Kings you come to Parliaments, which have evermore had a venerable esteem in the world, if not under the name of Parliaments, yet under a more ancient name of *Councills*, or *Conventions*. As the inferiour orbes do by their transverse and opposite yet vincible motions, stay and moderate the rapide force of the *primum mobile*, or first Sphere: So Parliaments by their Fabian Counsells do temper and moderate the quick motion of Soveraign power. I speak not this of any danger that hangs over us. God be praised, we have no such young *Phaetons*, but one that hath been as much and as long acquainted with *Fabius* as with *Marcellus*, and knows how to use the Buckler as well as the Sword. But Parliaments have a further advantage than that of Counsell onely, namely in republicks to aggravate and unite, and to render the whole society one political body, and in Monarchies to supply, and second, and execute. Then the affaires

of

of a Kingdom go prosperously on, when they joyn *one and all* in advancing publique designes.

From Parliaments in general, I come to the reasons of summoning this Parliament in particular. But that is so evident, that he, that runs, may read it. Yet though it be so obvious, that no man can miss it, or mistake it, and that it may seem superfluous to do that over again, which hath been done so excellently already by my Lord Chancellour, as one of his Majesties representatives: yet for order and method sake, I shall assigne three reasons for convocating this present Parliament.

The first is, discrimination of persons, and distinction of possessions. Me thinks I am now in one of the fields of *Egypt*, upon the banks of *Nilus*, presently after the inundation of that river, when it is just returning into the old channel. And all you, that hear me, look like so many measurers that are here on purpose to give every proprietor his right possession, and to set them out their true bounds. Never did an inundation of *Nilus* make a greater confusion of distinct possessions and interests, than the late Rebellion hath made in *Ireland*, blending all estates in one confused mass, Kings, Dukes, Bishops, Knights, and pawns are all confusedly mixed together in one bagge. It were folly, Noble Peers and Patriots, to ask what you do here; As great, as if one should inquire upon the banks of *Nilus* what the measurers do there presently after an inundation. It is to fix every man in his proper station, wherein he is to serve his King and Country. This is the first end of this Parliament, the distinction of possessions.

A second reason is that, which is commonly the reason of summoning all Parliaments, that is, to satisfy the just debts of the Kingdom, and disingage the publique faith. We could not do it, it was impossible. And necessity must yield to impossibility. But his Majesty hath done it for

us, and satisfyed the publique debts out of his own rights. The time hath been, that the publique faith of the Kingdom hath been slighted. No man had a publique credit, and so no man could be sued upon a publique faith. But King CHARLES hath redeemed the publique credit again, by satisfying the publique debts; But he satisfyes them in a Parliamentary way. S. *Paul* saith, that an oath is the end of all strife, so is a Parliament. For as there lyeth no appeal from God in the interiour Court. So there lyeth no appeal from a Parliament in the exteriour Court. I mean, a compleat Parliament of King, Lords, and Commons, whose act is the act of each individual Subject. This is the second reason of calling this Parliament, to satisfy the publique debts of the Kingdom.

A third reason of convocating this Parliament, is the providing for the Army for the future, without imposing too great a burthen either upon the *English* or *Irish* Subject. Two things make a Prince gratefull to his people. *Easy eares to hear grievances, and light hands in imposing Subsidies.* And to speak the truth, a great part of the dissensions in *England* have sprung from this source. The King could not live upon the revenues of his Crown without running into debt, nor those debts be paid without raising new Monopolies, or imposing new taxes, as Ship-money, or the like, or parting with some branches of his Prerogative Royal. Hitherto *England* hath been necessitated to supply the defects of *Ireland*, it is to be feared not over willingly. Now it hath pleased God to put into his Majesties hands an opportunity of advancing his revenue to a competencie, that *Ireland* may be able for the future to bear its own burthen, without charging either the *English* or *Irish* Subject in ordinary cases. And this opportunity he puts wholly into the hands of his Parliament, as the proper judge, both to supply the necessities of the Kingdom, and

to

to prevent them. These are the three reasons of calling this Parliament. 1. The distinguishing of possessions. 2. The satisfaction of just debts. 3. And the raising the Revenues of the Crown to a just competency. Lastly, Mr. Speaker, you descend to the unity of both Houses. His Majesty hath done whatsoever hath been desired of him, and is yet ready to do whatsoever can be desired of a gracious Prince. It is our own faults, our own frowardness and unseasonable opposition one to another, if we be not happy. All things preserve themselves by unity, and the nearer they approach to unity, the farther they are from fear of dissolution. This lesson old *Tarquin* taught his Sons by a bundle of rods, whilest they were tyed together, all their conjoyned strength could not so much as bend them; but when the bundle was divided, and every Son had his single rod, they did easily snap them in sunder. So said he, You my Sons are invincible whilest you preserve unity, but if you suffer your selves to be divided, you are lost. This lesson *Menenius Agrippa* taught his hearers by the well-known apology of the belly, and the other members, whilest they did nourish unity, and all acted for the publique advantage of the whole body, each member had his share and dividend in this happiness, but when they began to mutiny and divide interests, and to weigh their own particular merits too narrowly, and all to grumble at the belly as an idle, gluttonous, and unprofitable member, they found by costly experience, that their well and ill fare were inseparably interwoven together, and that they wounded that member which they maligned through their own sides. On the other part, disunion is the ready way to destruction. *Si colliaimur, frangimur*, if we be beaten one against another, we are both broken in pieces. It was not the power of *Rome*, but the divisions and subdivisions of the *Britains*, which rendered them an easy prey

to

to their Conquerers. It was not *Philip*, but the dissensions of *Athens*, *Thebes* and *Sparta*, that ruined *Greece*. It was not *Scipio*, but the factions of *Hanno* and *Hannibal* that destroyed *Carthage*. Our owne eyes have seen a small handfull of confederated Provinces able to oppose the greatest Monarch in *Europe*, and were so far from sinking under the weight of such a warre, which had been able to break a back of steel, that like Palme trees they did grow up under the weight, from *distressed orders*, to high and mighty States, or like *Moses* his bush, not onely not consumed, but sprouting and blossoming in the midst of the flames. This vertue of unanimity, is that whereupon our Riches, our Honour, our Religion, our Laws, our Liberties, our King and Country, our Fires and Altars, and all our hopes do depend.

Hoc opus, hoc studium, parvi properemus & ampli,
si patriæ volumus, si nobis vivere cari.

The answer of the Lords Iustices to Mr. Speakers last propositions.

THat they will be very careful and ready to mantain the House in all the just liberties and priviledges belonging to it. 1. A freedom from arrests for themselves and their Servants in all cases whereunto the priviledge of the House doth extend. 2. Modest and moderate liberty of speech void of all licentiousnes, which their Lordships are confident that the House is so far from desiring to have it tolerated, that themselves would be the first and severest censurers of it. 3. Seasonable and free access to their Lordships upon all occasions.

FINIS.